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"divine inspiration," but not a practical manager of men. The monstrous evils of an untamed individualism could not escape his notice, but while sound in all his instincts toward life, he was not a reformer or a statesman.

The practical temper of Aristotle prepares us for a very different proposal. But while showing a strong inclination to criticise his master, not always with fairness, he is in substantial agreement with the latter's later scheme. He puts a greater emphasis than did Plato upon the individualistic side of this social organization and doubtless had a keener sense of its importance, but his conception of the state and its functions is not less socialistic than Plato's.

Dr. Pöhlmann's summary and analysis of these great productions leaves little to be desired in comprehensiveness, thoroughness and fairness. The book can hardly be ignored by future students of the subject.

H. H. POWERS.

SMITH COLLEGE,
NORTHAMPTON, MASS.

National Life and Character: a Forecast. By CHARLES H. PEARSON. New York, Macmillan & Co., 1893. — 357 pp.

Mr. Pearson was a scholar of high attainments and a man of the world, who had seen and participated in the most important developments of British imperial policy. He was also a student who displayed in history and politics powers of observation that are usually predestined to the service of natural science. His intellectual courage, too, was perfect. Discovering traits of national character that most of us fail to see, or refuse to look at, he observed them minutely and described them calmly. Reasoning upon them with great ability, he believed that they are working themselves out in tendencies that must profoundly affect the future of the white races. He concluded that we are approaching the stationary order in society and the old age of humanity. His book is painfully depressing unless one can react vigorously against its argument. By way of preparation for it one ought to ascend Mount Ararat with Dr. Bryce, or at least climb the Matterhorn with Dr. Parkhurst.

The premises of Mr. Pearson's melancholy judgments are elaborated in an original and fascinating chapter on "The Unchangeable Limits of the Higher Races." Hitherto the white races have been progressive and buoyant because they have had unlimited room for expansion. But the temperate zone is filling up. We shall not discover

another North America or a new Australia. This certainty has not disquieted us, because we have been expecting to dispossess the dark races of Africa and Asia when the necessity should arise. This expectation, as Mr. Pearson shows, has grown out of the experience of European colonists in contact with American red men and native Australians. But these, he reminds us, were not industrial races. The Chinese, the Hindoos and the negroes, he contends, cannot be exterminated. Natal, he affirms, is bound to pass more and more into the hands of the colored race, and Africa, north of Natal, will remain negro. Central Asia will be peopled from China. Great parts of Southern and Central America cannot be peopled by the white race. If the Indians do not supersede the descendants of Spaniards, negroes or Chinamen will. All this is because climate is not the chief obstacle to further white colonization, as has been popularly supposed. Artificial modes of life that might overcome the difficulties presented by physical nature, will not really help matters, because the industrial dark races can multiply where whites cannot. It is the unequal rates of increase of white and dark in any environment to which the one race is adjusted and the other is not, that will forever confine the white races within their present limits.

Europe and North America, then, must slowly fill up. Opportunities for individual enterprise and daring will disappear. The change will affect the character of the race for vigorous originality. Mr. Pearson thinks that we see already a decline of speculative thought, and the beginnings of a decay of mechanical invention. With impaired faith in himself, the individual will trust more and more to the state. State socialism will bring with it a stationary social order, and population and wealth will cease to increase. General discouragement will impair the intellectual energy of the people. These tendencies will be exaggerated (1) by the necessity of maintaining standing armies — because, for many years, the nations of the temperate zone will try to encroach on one another, or upon uncivilized parts of the world — and (2) by the concentration of population in cities of monstrous dimensions. City life is changing for the worse. It is destructive of physical stamina, and unfavorable to the privacy and self-respect without which family life cannot grow to perfection. The family is, in fact, Mr. Pearson argues, a declining institution. It is being crushed between the state and the interests of individualism. The marriage of suitability has been displaced by the marriage of inclination. The tie between husband and wife is therefore becoming less permanent than it was, and the tie between

parents and children is weaker. The changed relations between master and servant have taken away an efficient safeguard of family feeling, and the tradition of a fixed home has been destroyed. A consequent decay of character is to be expected. Austere Puritanism, with its strength and its shortcomings, has gone forever, and is replaced by a sensuous, genial and fibreless society.

That these speculations contain a vast amount of truth cannot be denied. But it happens sometimes that the observer who sees what others overlook, is strangely oblivious to what others see. Mr. Pearson has failed to allow for changes that must take place in the dark races if they ever enter fairly into industrial competition with the whites. The moment they attempt seriously to rise to a higher standard of living their birth-rates will fall; but unless they make that attempt, they must yield before Western civilization. China, for example, which Mr. Pearson evidently regarded as a formidable menace, has amazed the world by its weakness in the face of Japanese invasion. City life and the family institution are in a transition stage. A type of the family that is ethical rather than religious or proprietary, is being evolved. Electricity will scatter much that steam has concentrated. Rural life has a future of new and great promise. It is too early to pronounce humanity senile.

F. H. GIDDINGS.

Ethics of Citizenship. By JOHN MACCUNN, M.A., Professor of Philosophy in University College, Liverpool. New York, Macmillan & Co., 1894.—viii, 223 pp.

The Sphere of the State. With Special Consideration of Certain Present Problems. By FRANK SARGENT HOFFMAN, A.M. New York and London, G. P. Putnam's Sons, 1894.—viii, 275 pp.

The Nature of the State. By DR. PAUL CARUS. Chicago, The Open Court Publishing Co., 1894.—viii, 56 pp.

Amid the prevailing deluge of crude and ill-formulated essays on social and political topics it is a real pleasure to happen upon a work like that of Professor Maccunn. His unpretentious little volume is designed "to connect some leading aspects of democratic citizenship with ethical facts and beliefs." Without any air of sounding the profoundest depths of philosophy, he presents in a simple and extremely lucid style, and with a delightfully clean-cut analysis, the